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BY WILLIAM H. KATZENBACH



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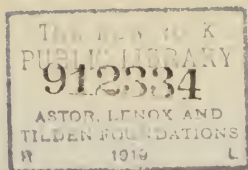


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*By WILLIAM H. KATZENBACH*



## INTRODUCTION

"Is Christianity Christian?" was written thirteen years ago and published in "The Buckeye News" a weekly paper of Nelsonville, Ohio. I thought when I was writing it that it would be received with favor, but it created a storm instead that I could not face.

As will appear, on examination, it was written, in part, to show that the tendency of the times away from the teachings of Jesus Christ would result in just such a war as has been devastating the earth. I was laughed at for this prediction and ridiculed by people of thought and understanding, who insisted that we were entering upon an era of universal peace. My prediction no doubt did seem preposterous to most people at that time. But the war is on and whether my reasoning as to the cause of it is accepted or not, the fact that it has come cannot be disputed. It is no more destructive than I foresaw and said that it would be. It did not need a great deal of perspicacity for one who had proved the religion of Christ to see that the way men and nations were trampling on one another's rights must end in a world wide conflict. It was the logical thing to expect.

Christians (Christ-like people) have had nothing to do with bringing about this war. It is the work of the unregenerate, the worldly ambitious. It is the culmination of the activities of selfishness manifesting itself in one great encounter. It is the **catastrophe of rationalism!**

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NOTE—This introduction was written December 20th, 1917, but the manuscript was withheld from publication on account of the nature of its contents until the close of the war.

But the war is on and we must make the best of it. No matter what were the causes leading up to it nor what precipitated it, the outcome must now be made to serve some human end for good. It must be fought out with that purpose always in view.

These are momentous times, pregnant with great possibilities for good or evil to the human race depending upon the course we pursue in this world crisis. The history of the past should be a monitor to guide our movements in the way we should go. If we take a wrong course it will be with our eyes wide open.

Babylon, Medo-Persia, Greece and Rome, as universal empires, have gone the way of the nations that forget God, and we, with others, have come upon the world stage of action. Whether we will continue or whether we will share their fate will depend upon the extent to which we profit by their example. If we would continue as a nation, we must eliminate the disintegrating influences from our economic system that crumbled these nations of the past to decay. One after another, as they grew powerful, became corrupt and oppressive. Grandeur and extravagance compelled extortion, and the inevitable sequence, poverty and starvation. Hardship and inequality bred dissension, disaffection and revolution. Ruination was the result. The same thing occurred over and over and, looking back, we say, "history repeats itself," and so it did and always will so long as we allow the same influences to have sway.

Every man appropriating, or trying to appropriate, more than his share of the earth and its products is an Alexander, a Xerxes, a Caesar, a Bonaparte, a Hohenzollern, if you will allow the

comparison. He must not only be restrained—the system that fosters him must be abolished.

The lesson of this war should, must, and will recreate the mind of the world. People will get a different perspective of things. Sordid ambition can achieve no enduring good. History is rife with names of great men whose glory faded before their demise. One after another, nations have come up in splendor and passed away again like a tale that is told. Without divinity there can be no stability.

Christianity, not desire for self-aggrandizement, will bring out the best there is in man. It will give added luster to his name, too, not only until death, but throughout eternity. It will establish a nation; make permanent its institutions, and give potency to its laws for all time. It is a vitalizing influence, a living essence, an eternal power for good.

This war has given a new function to governments, which if made permanent, will become chief and supercede all others in time.

When the war is over and the agencies created for carrying it on have been turned to peaceful purposes—to the alleviation of suffering and to the elimination of injustice, extravagance and waste, there will be enough and more than enough for all and we will get our share—every one of us—without having to fight for it. Christianity will then, to that extent, have become practical and national. Worry, the greatest cause of disease and ugliness, will pass away. Contentment will fill the heart of all mankind. Common people, with opportunity and leisure for sentiment and aesthetics, will be no more “common” than anybody else,

and the gap between the cultured and the lowly will fill itself up.

Atavism may crop out now and then, as it ever has in every class of society, but it will be looked upon as a condition to be pitied and favored, and not to be loaded with hardship, as now, and despised.

If the waste and expense of this war had been devoted to such a purpose as I suggested in the latter part of this text, what a leap forward civilization would have taken!

Oh, the barbarity, the vandalism of it all! What good has it done? Think of the millions slain and maimed and ravished of home and health and kindred! And all that some irresponsible potentate may gain temporary dominion over a few more dissatisfied subjects! And we call it rationalism! And we will have nothing different.

When we regulate wages to a common level as we now regulate food consumption and prices, we will eliminate corruption as a disintegrating factor from our political and industrial life. The selfish will not seek arduous service when remuneration is no longer an inducement. The patriotic will take their places, and there will be enough of them, and they will be efficient. They will be chosen on account of their fitness and capacity and not, as now, because they push themselves to the front.

"Then," as I said thirteen years ago, "in very truth the meek will inherit the earth and delight themselves in the **abundance** of peace."

But if we will not do these things; if we will not relinquish the advantages we hold over others; if we will not become Christian, so much the worse for us and for the world at large. Dissension and

disaffection will grow again. Another war will follow and history will go on repeating itself **until we do come to Jesus Christ's way of living.**

Oh, the iniquity, the perversity, the deceitfulness of the human heart! When will we learn to live together in unison?

There is no such difference in men as the difference that rank and caste and title and money make, and there will be no lasting peace until we recognize that fact as the basis of all law and all government.

The destinies of the nations hang, not so much on the fortunes of this war, as they depend upon the choice the nations make between the ways of the past to destruction and the way of Christ to permanency and **Peace**. If this war serves to open the eyes of the world to the Way of Contentment with its assurance of peace and good will between all the inhabitants of the earth it will not have been altogether in vain.

Yours truly,

WILLIAM H. KATZENBACH.



# IS CHRISTIANITY CHRISTIAN?

## CHAPTER I.

"He who will not reason is a bigot; he who cannot reason is a fool; and he who dare not reason is a slave."—Bacon.

"The world is still deceived with ornament

In law, what plea so tainted and corrupt

But being seasoned with a gracious voice

Obscures the show of evil? In religion

What damned error but some sober brow

Will bless it and approve with a text,

Hiding the grossness with fair ornament."

—Shakespeare—Merchant of Venice.

People shrink from any rude word against creed with the same sensitiveness with which they would shrink from blasphemy against Jesus Christ himself, despite the fact that on every hand is evidence that the practices of the church are, in many things, at variance with the Gospel of Peace. Nobody whose sight is not blinded by sophistry and superstition can fail to see the incongruity.

We see things being done in the name of Christ every day, and do them ourselves, because it is the custom, contrary to the promptings of reason and our own better judgment. We are afraid to do differently lest we seem eccentric or to utter a word of protest for fear that we will commit sacrilege. "No good can come of finding fault with the church," we have been taught to believe, and so we do as others do, and counten-

ance the things of which we disapprove, until the Gospel of Jesus Christ has become buried from our sight beneath an almost impenetrable covering of ceremonialism.

Nobody any longer criticises Jesus Christ; nor has anybody any right to criticise. Truth and sincerity are indelibly stamped upon all his work, and his life and teachings are singularly immune from criticism. Even people who reject the fact of his divinity concede the excellency of his character and the faultlessness of his creed. Grave danger, however, lies in the fact that this immunity has been extended to the church and other institutions that are by no means faultless.

The fact that a majority of religious people believe in the absolute integrity of the church is taken as conclusive proof that the church is, in everything, Christian, and no amount of evidence can alter that belief. Proof does not prove, nor do facts establish anything when arrayed against the church. People lose sight of the fact that the history of the church is a history of cruelty and oppression, and that during the time of all this cruelty people had the same God, the same Christ, the same Bible, and professed the same inspiration as now.

That corruption crept into the church once, twice, a hundred, yea, a thousand times in the past, and dominated it, almost everybody will now admit. Prove that the same is, in a measure, true today, and you brand yourself "atheist" and leave the people unconvinced. Nobody will believe evil of their own church and their own times, for which reason the blood of fifty million martyrs will cry out in the day of judgment against those who



have given themselves over to the pernicious practice of following blindly after custom and giving their unqualified allegiance to whatever is popular, be it good or bad.

Fifty million martyrs in the past—this is the lowest computation made by any historian—and God only knows how many million more there will be in the future before people will consent to be governed by their reason and not by their prejudice, and learn to follow their judgment and not their inclinations.

The men who crucified Jesus Christ and tortured and put to death Peter and Paul and Stephen and Polycarp, and Tyndale and Rodgers, and Cramner and Brebouef and Elphege and Sanders, and Lallermant and Harper, and Huss and Savonarola, and thousands upon thousands of others, were honest men, as we are honest. They believed that they were doing right. They thought they were serving God. Indeed, a majority of the people at that time must have thought so, else these outrages never could have been perpetrated. But thinking so did not make them right, and though it may have made their crimes less heinous in the sight of God, it did not make their deeds less barbarous, nor the agonies of their victims any the easier to endure. They were not demons who committed these atrocities, as some would have us believe, but intelligent human beings, actuated by like passions as those by which we are moved, but blinded by prejudice, sophistry and superstition. Being of the majority, and having never suffered the tortures of persecution, they had no regard for the feeling of others. A short trial upon the

cross, the pillory, or the rack, would, no doubt, have softened the most stony-hearted and brought to them a realization of the enormity of their crimes.

So we, today, look with indifference upon the sufferings of the people all around us and condemn them to their fate with the thought that they have brought it all upon themselves. Having never by force of circumstances been placed in their predicament, we can not understand and sympathize with them in their misfortune. And if we try, situated as we are, it will be but an assumed endeavor. Never until we become one of them, divested of every advantage, can we hope to fully appreciate the difficulties against which they have to struggle and the weight of the burdens which rest upon them.

What can the uninitiated know of the heart burnings and despair of those whose labor barely brings them a hand-to-mouth living when the chance to work is for a time even, taken away? What can they know of the dark back-ground which lies behind the picture the statement that there are one hundred thousand unemployed men in New York City suggests? The wretched homes, the dreary lives, the interminable days, the sleepless nights and the forlorn hope of the one hundred thousand households over and around which want and sickness have settled despair like a midnight pall; where six hundred thousand anxious, waiting wives, and helpless, starving children strive to conceal their wretched poverty and vainly try to smile and look encouragement to the discouraged head of the family when he returns, tired and heart-sore and hungry, after each day of futile search for work?

Think, then, of the appalling number when we take into account those of London and Paris and St. Petersburg and Berlin, and all the other large and small cities and towns and villages and rural communities of America and England and Germany and Russia, and all the other states and nations throughout Christendom. And remember that they are the inevitable normal products of our Christian civilization, and that these things are true in our own country at a time when the industries of the nation are at their best capacity.

"So far back as 1891 there were in London 174,500 tenements (homes for families) that consisted of only one room. Of these more than 29,000 held three persons, more than 16,000 held four, more than 7,000 held five, more than 2,500 held six, more than 850 held seven, more than 250 held eight. The others held each nine, ten eleven, twelve or more. This was in 1891, thirteen years ago. Since then all these conditions have grown infinitely worse.

"On the night of Jan. 29th of last year, medical officers and inspectors of the London County Council took a kind of a census of London's outcasts. Between one o'clock and five o'clock in the morning from Hyde Park to White Chapel and Holborn to the Thames they counted 1,609 men and 188 women walking the streets without a place to sleep or sleeping in doorways. And among the 1,797 wretched wanderers thus counted 50 were little children

When Mr. Jack London investigated these matters two years ago he found that in London 1,800,000 persons were destitute or lived on the

imminent edge of destitution, that one person in every four in London died supported by public charity, that in the United Kingdom with 47,000,000, inhabitants, there were 8,000,000 constantly in danger of starving, and 20,000,000 more are not comfortable in the simple and clean sense of the word.' "—Quoted from Charles Booth and "The People of Abyss." It is the same in all the cities.

Truly to remedy this condition of affairs is a field of endeavor broad enough, it seems to me, to occupy all the time and talent and energy and sympathy of the church, and to employ the leisure millions of all the rich and philanthropic. Nor can we call our civilization Christian until every one of these disinherited children of God has been restored to his own. But when we have effectively and permanently removed from our economic system this manifest iniquity, then can we go from home and point with clean hands to our civilization as something to recommend us and our religion to the heathen people of the world—and I think we will find that they will not resist, as now, to the very last drop of blood.

This is a labor, however, which we all sedulously avoid, or rather, ignore. True, we give a mouthful, now and then, to prolong the life of the starving, and occasionally a waste piece of clothing to cover their nakedness from our eyes; but when it comes to being willing to relinquish any advantage we ourselves hold over others or to declaring ourselves on the side of the oppressed, or to setting ourselves, seriously and diligently to the work of procuring justice and a place for these people in our social and industrial life, we never think of that.

## CHAPTER II

We have time and money to make better the condition of every other class of citizens, and money for the heathen; we have money to build libraries, to found colleges, to endow universities, and to finance great monopolies, which destroy competition, lessen the demand for labor and fasten a greater leisure class more securely upon the working people; we have money to assemble armies, to build navies and to carry on war to promote the work of Christian people all along the line, we have money for self-named heroes, retired college professors and superannuated Christian ministers; but we have no money, no time, and no inclination to make a place among us on God's great foot-stool where Christ's poor can find work and earn an honest living—not even though these poor people be helpless women and inoffensive little children. We speak of these unfortunate people as of an utterly worthless lot, and we despise them in our hearts. We say "God helps those who help themselves," as though it was an established truth explaining why so many remain at the bottom. Nor does the fact that corruption is being uncovered at the top and virtue, at times, at the bottom, disturb in the least our equanimity in this belief. "There is no use trying to help a man up the ladder," says Andrew Carnegie, "unless he does some of the climbing himself," and we all sanction what he says, praising and helping the forward more than the meek, as though this climbing to the top—this saddling

ourselves on the backs of others was the whole thing to be desired—the all and in all of a Christian life. We forget that Jesus Christ, after whom our religion is called, never climbed up nor tried to climb, after this manner, though his virtue should have given him a place above the most exalted. "Whosoever among you will be the chiefest shall be servant of all," was his admonition, and he practiced the principle in his own life. It is a common practice with us, however, and it seems we think it gives us more glory, to take from those who have nothing their wages and give unto those who have plenty more in order that they may have greater superfluities, and if any remonstrate, it is our custom to put them down with invective and abuse. Nor is this the practice of the vulgar, the rude, and the avaricious alone. Men of culture and education, and even clergymen, when their position is assailed, when iniquity is uncovered and corruption exposed, when Justice cries out in behalf of the oppressed, try, with epithet and a show of contempt, to silence the advocates of justice and truth.

Take for example this sermon by Rev. Frank DeWitt Talmage, which was copyrighted for its excellence, by the editor of the Christian Herald:

"The depreciators, the carpers, the fault-finders, the calamity howlers, the pessimists, who, like the blind fish of Kentucky's Mammoth Cave, cannot see the light of day, have an ancestral record as old as the human race. They belong especially to no one century or generation. Their family connections are not limited to the Caucasian race, or to the Ethiopian, or to the Malay, or to the red-skinned American Indian or to the

Mongolian, or to the jaundiced-faced Chinaman. They are found alike in the poor man's hut and the rich man's palace, among the sailors on ship-board and the citizens on land. Like the Eskimos, they live among the Arctic icebergs. They thrive well in the temperate zone. They bask in the boiling heat of the tropics. They are found among the social classes of all times. Some of these modern faultfinders are trying to make our times out to be much worse than were the ancient times, I will pick up their challenge. They ask, "Who will show us any good? I answer 'I will.' And I will show that the church of Jesus Christ is better today virtually than the ancient church. I will show that modern governments are better and the homes are better and people in the mass are higher toned morally and better. The fact that a lot of chronic croakers are going around finding fault with things does not in the least prove that most people are poorly clad, poorly fed, poorly housed and under the merciless heels of despotic tyrants. As a rule you will find that those people who grumble the most have the least to grumble about."

After making comparisons of ancient and modern institutions in defense of the modern, this clergyman concludes his sermon as follows:

"Oh, carping pessimist, do you not see any blessings today in the fact that you can educate your mind so that you can daily be the associate of the master minds of the centuries? Do you not see a blessing in the fact that Shakespeare and Burns and Scott and Irving and Motley and Prescott and Gladstone and Webster and Edison and Millet and Raphael and Angelo and Beethoven and Wagner and Thorwaldsen can all be invited to your study desk any night you will, to



paint, or sing, or chisel, or preach, or teach for you?

We are standing on the threshold

We are in the opened door,

We are treading on a border land

We have never trod before.

Another year is opening,

Another year is gone;

We have passed the darkness of the night,

We are in the early dawn."

This is not an exceptional sermon in any sense, It is typical of the voice of the clergy and the attitude of the church, and illustrates better than anything I can say the part the church has in the work of oppression going on throughout the world. Nothing, however, I allow, was farther from the author's thoughts, yet it is the kind of preaching we hear every day and of which we all approve. If not all, at least all whose opinions are esteemed worthy of consideration. This other class, greater in number if not in influence, who read and think, and decide against Christ on the strength of it, we never take into account. Not until final judgment will it be known how many lives have been wrecked and how many people have been driven to infidelity, suicide or crime by the hostile attitude of the church. They mistake the voice of the clergy for the voice of Jesus Christ, and they will have none of Him. Laboring and destitute people have not the things to be thankful for which we enumerate as divine blessings, and they feel, of course, that Christ has repudiated them. After appropriating more than our share of the good things which the world affords, to steal away Christ from the consolation of the poor is the greatest theft of all, and one



which will ultimately make them poorer than their victims.

The practice of parading our possessions before the eyes of an envious world to excite its admiration has become so general that we do not wonder at the church taking it up, but is it necessary to stifle the cry of the starving and stigmatize with every vile and abusive epithet those who espouse the cause of the poor to attain this end?

Is it nothing that after almost twenty centuries of such Christianity a war has just been fought, in the name of Christ on one side, as devastating as any whose record mars the pages of human history; that all the great Christian Nations are ready to fly at each others' throats, so to speak; and that greater naval and military preparations are being made than were ever before known in the world?

Is it nothing that fifty, or a hundred, or five hundred million people are starving—are actually being forced to starve at the point of the bayonet—because, on account of our method of economizing labor and taking more than our share, there is not work nor food enough to go around?

No, it would seem not! None of these things count in our estimation, so long as some of the people enjoy peace and are well-housed, well-fed, and willing to give of their superfluities for the maintenance of the church.

There have always been people who have had enough, and more than enough, even during the most stringent times, and it is these people to whom the church adheres, who make the thought and the laws, and always with an eye to their own best interests, until their authority is over-

thrown by those whose rights they have ignored.

If the number of destitute through enforced idleness was but a hundred, or fifty, or twenty-five, society owes to itself and to them the duty of correcting the evil—for it is an evil and an injustice that even one individual is forced to beg or subsist on charity in a civilized, not to say Christian, community. Suppose ten, or five, or even one, American citizen were to be put to death without provocation by the people of some hostile nation, would not the pulpit and the press and the people everywhere cry out against the outrage? Would not the army and the navy be called into action and every resource of the people be placed at the disposal of our government unless immediate and satisfactory restitution were made. Is it the more proof of our Christian character that an appeal to our combativeness meets with a heartier response than an appeal to our sympathies?

"Believe me, Nicholas," writes Count Leo Tolstoi in a recent letter to the Czar of Russia, "80,000,000 of the 100,000,000 people in Europe that call you Czar are starving. Believe me, Nicholas, that the majority of your advisers misrepresent existing conditions, and, by trampling upon the peoples' rights, commit grievous crime against the people and against yourself." The people who are not starving in Russia are those of the nobility and the leaders of the church. They have enough, and enough more than enough, at all times to feed the starving millions of all Russia if justice was administered and economy practiced by all. They it is who teach the people that the will of the Czar is the will of God; and for centuries the people have believed that the

laws and government as administered by the Czar must of necessity be equitable and just coming to them directly from God through the Czar and his agents.

We of America can easily see the imposition, though we can see nothing amiss in our own practice, when we say in effect: "Thus and thus, and thus shall it be done unto those whom the Lord delighteth to honor", setting on high "captains of industry" and "manipulators of finance" whose wholesale robberies put to shame the most extortionate exactions of the nobility of Europe, giving to them the chief offices in the affairs of the nation and high places in the councils of the church and holding up their lives as examples for emulation, and celebrating their achievements until the world looks upon Jesus Christ by comparsion as a man whose precepts are unworthy of any serious consideration.

It is reported that when Nicholas was Crown Prince and very young, he was given charge of relief work at a time of grievous famine in the central provinces. The wise old men about court thought it would bring him into contact with the most miserable of his subjects and arouse in him the noble virtue of compassion. Nicholas made a journey to the stricken district by a special train, spent a night at the house of a great and hospitable noble, and returned to St. Petersburg to report that there was no famine and that all the talk about it was so much foolishness. The wise old men were thunder-struck. The famine was notorious, huge and horrible, sweeping off women and children by thousands, snuffing out villages and depopulating whole areas. "THIS MAN", THEY SAID, "WILL

LIVE IN PARADICE, THE PARADICE OF A FOOL, BUT RUSSIA, DURING HIS REIGN, WILL LIVE IN HELL." AND THE PREDICTION HAS BEEN FULFILLED, BOTH FOR THE CZAR AND FOR RUSSIA.

And so it is with us. We write with assurance and speak with decision of the affairs of people we know as little about, nor will we put ourselves in a way to find them out. Especially is this true of the clergy when discussing labor. Their ignorance on this subject, however, is little less than criminal, for the means and opportunity are ever at hand to learn the truth and set themselves right in the matter. Any of us can turn a fine phrase about the nobility of labor and the humility of Jesus Christ, but so long as we shun the one and do not practice the other people are apt to discredit our sincerity.

### CHAPTER III

Conscious of the esteem in which the clergy, as a class, is held, and knowing that my suggestions will seem, to many, the height of impertinence, I say to them: Come and work, if only for a time, as many are now working in the shops of the great Pennsylvania Railroad Company here at Columbus, Ohio, and at other places and for railroad companies and corporations throughout the land, for TWELVE cents an hour with which to buy clothing for a family and pay house rent and grocery bills, and butcher bills and coal bills and, at times, laundry bills and doctor bills, and bills to bring "Shakespeare and Burns and Scott and Irving and Motley and Presscott and Gladstone and Webster and Edison and Millet and Raphael and Angelo and Beethoven and Wagner and Thorwaldsen" to paint and to sing and to chisel and to preach and teach for you. Come and bring your sons and your daughters and your wives and your parishioners and their sons and wives and daughters and work and mingle with these people, and enjoy for yourself the luxury of suffering your own suffering and the suffering of your loved ones as you watch them fade before your very eyes and grow prematurely old and shiver and freeze and starve and die calling upon you for the scantiest necessities which you in your sovereign Christian manhood cannot supply from a world where there is plenty all around you.

It is not tyranny! It is not intolerance! It is not oppression! You are simply the victim of circumstances! Circumstances which we of the church have helped to create and which we are diligently laboring to strengthen and perpetuate.

Come, then, I say, in all sincerity, for it is nothing preposterous that I am asking. It is what Jesus Christ did and would, doubtless, do again, and the servant is not better than his master. So come and listen to the voice of Hunger and cry of Distress. Listen to the music of the consumptive cough, the delirious talk, the smothered prayer, the stifled sob and the dying moan of those whom avarice—your avarice and mine—has crowded out to live and to die on refuse dump slack pile and in the germ-infested tenement districts of our large cities and learn to pitch the melodies of the church in harmony with these doleful sounds.

It is not a question of doctrine, of dogma or of creed that confronts these people. It is the problem of existence with which they are face to face—what to eat and where to sleep and wherewithal with which to clothe themselves. The man of iron and the creature of law—the machine and the corporation—have robbed them of their occupation and their living and there will be no permanent tranquility until these two bandits of industry have been subdued and made the servants of all the people.

We may cry, like the simple boy who ate his brother's treacle when they complained to their mother over their dry crusts. "Hush! hush! It is good enough." But the people will not hush and we cannot make them believe it is good enough so long as they see others who have a thousand times better for less labor and for no labor at all.

It is not a question as to whether or not the modern church is more tolerant than the ancient, which everybody now admits was hypocritical. The question which people want and will have answered is, "Is the Church Christian?" If it is not it is unworthy of any serious consideration.

There can be no such thing as a comparative Christianity. Either the church is Christian or it is not Christian, and the weight of evidence is that it is not. "He that is not with me, is against me." And this applies as well to the church as to individuals.

"Few people any longer read the Bible, but anyone who will take the trouble to go back to it will discover how far away from the simple faith there revealed the world of our day has strayed. We say it with all reverence that if Christ were to descend to earth today he would not recognize the Christian religion nor feel at home in the average church.

We still repeat forms of words, but we are far, very far, from relying on the doctrines of Jesus as the mainspring of our actual life. Jesus counseled us to take no thought for the morrow, yet the whole world is pulling one another to pieces and battling on one another's lifeblood like animalcules in a drop of stagnant water under the microscope—and all for the purpose of "getting ahead," parading in fine clothes, lording it over others and in general gratifying our vanity.

We have, like the idolators, elevated material things above the spiritual, and the man who can make two dollars grow where only one grew before is extolled as a god, while anyone who does not kneel to this mammon worship is ostracized



as a harmless crank or suppressed as a positive menace to society.

It does not follow that one must be a pessimist to recognize these tendencies in our civilization. We are full of faith in the future of the world, and believe that an evolution is going on which will be all for the best—though that best may be something very different from what you and I may conceive it.

Certain it is that religion has got away from its moorings, and that even those best able to judge are dubious whither it is carrying us"—Pathfinder, Washington, D. C.

How much better it would be for us and for humanity, and how much our prospect of heaven would be enhanced, if we, one and all, who have never known poverty, were to be compelled by inexorable circumstances to take our place in the ranks of the unemployed or the under paid, once, early in our experience, and have our lives fraught, daily and hourly, with the constant and ever-present danger of being submerged by the irresistible tide of our relentless, on-rushing commercial civilization. Never thereafter could we look with complacency upon the great mass of struggling humanity going down as wreckage to swell the debris of ruined lives, which our present civilization offers, without reluctance, it seems, as sacrifice to human ambition and man's inordinate greed for gold. Our compassion would no longer be the compassion of the Priest and the Levite and our humility the humility of Uriah Heap, but of Jesus Christ and of the Good Samaritan.

Never, until you hear the appeal from the lips of little children—your own children—"Papa, I'm



sick!" "Papa, I'm cold," or "Mamma, I'm hungry," while you are as helpless as the child itself to relieve will you know the desolation which organized greed works in the homes of the poor, and feel the degradation, the self reproach, yea, the murder, even, that fills the hearts of those who have lost out in the unequal struggle. And if after you have lost all those who are dear to you, you lose ambition and self respect also, and become a vagabond, a drunkard, or a criminal, know, then, that you have found the true explanation why so much human debris strews the thoroughfares of life.

There is no egotism like the egotism of the man who has never known adversity. There is no incredulity like the incredulity of the man without experience. And there is no desperation like the desperation of a man made helpless through enforced idleness when sickness, the almost inevitable sequence, is added to a life time of extreme privation in his family, and all the sophistry of all the egotism and incredulity in the world cannot convince him that his condition is not what it really is. To charge his plight to improvidence and tell him so, as all of us repeatedly do, is but to add insult to injury, intensify degradation, make desperation more desperate and intolerance more intolerable.

We weigh our words and are extremely careful not to offend or in any way wound the sensitive feelings of people of influence whom we hold in esteem, but we think it nothing to add the scornful words of our reproach to the bitter lot of those of the patched pants and faded frock and empty stomachs. And we pride ourselves on good breeding. And we call ourselves Christians!

## CHAPTER IV

Things yield a little to the man of means, and credit comes, at times, as a friend, to tide him over the rough places on life's pathway; but to the man without means none of these things come to console. A laboring man's credit is worth no more than is his assurance of work, and he himself no more than his ability. And so it is that when he is unable to work, or has no work to do, he is, himself, worthless. To him circumstances are as inexorable as fate itself, and conditions as unbending as the laws of the Medes and Persians.

Indeed, there is a worse fate than the momentary suffering of those who have been burned to death at the stake. It is the fate of being doomed to a lifetime crucifixion of every finer sentiment and feeling of the human heart and soul and body as you find yourself and all those dependent upon you being crowded back, back, back, by the jeweled hand and the insatiable greed of those whose numbers make up the rank and file of the fashionable church, into the very slough of despondency and despair.

The martyrs of all history had to console them, in their last hours, the thought that they were dying for a cause, a principle, or a creed, that was dear to them, but the millions who are starving every year, compared with whom, taken in the aggregate, the martyrs of preceding centuries are but a paltry handful, have not even this poor consolation. They are despised and

spit upon by the world, disowned and shunned by their relatives and friends, and ostracised by society and by the church. Indeed the prospect of happiness after death, even, we have taken away, for the Church has robbed them of heaven and the consolation of Jesus Christ.

"The injustice and cruelty responsible for almost all the misery in the civilized world has its root in an inordinate ambition for worldly honor and a life of luxury and ease fostered by the Church, whose membership and clergy are as deeply infected with a desire for worldly gain as is the unregenerate world itself. We are, as a rule, lovers of the world, and conformers to the world, lovers of creature comforts and aspirers after respectability. We are called, we say, to suffer with Christ; but we shrink from even the mention of reproach."

The farther removed from the class of people among whom Jesus Christ labored and preached and the greater the remuneration, the greater the call of God to the charge, and few are they of the clergy who disregard such a call. The greater a man's success in life, from a business point of view, and the more money he has been able to accumulate, the more the evidence of God's approval of the man. It is dollars, dollars, all and everything measured by dollars! A man is no longer counted respectable until he has succeeded in placing himself where he can shift the burden of his support upon the shoulders of others! And the greater the burden and the more people he is able to make cover, the greater is his respectability. Labor is in disrepute and character and honest worth count for nothing!

This is the philosophy of our present-day Christian civilization. And the church is leading us on with its siren song,

We are standing on the threshold

We are at the open door

while the gaunt and hungry horde of starving millions parade their sufferings before our very eyes and the clash of arms and the roar of battle is heard on every hand, and the cry of the widows and of the fatherless and of the murdered soldiers is ascending to God to mingle with the voice of our praise.

And if any have the temerity to call attention to the incongruity of these things we are on the alert to put them down with this cry: "He is a mad-man, a depreciator, a carper, a fault-finder, a calamity-howler, a pessimist, a typical representative of the old mythological Greek god Momus, whom it is said the other gods drove out of heaven for his fault-finding.

And, satisfied with the approval of the Church, we go right on frittering away our time in idleness, and sacrificing the best energies of our lives on the altar of the God of Fashion, and squandering other peoples substance in high and luxurious living, and lavishing our God-given human affections on cats and dogs and other animals of the brute creation.

("There are pet dogs in New York," I insisted, "worth \$5000. There are St. Bernards worth \$7000. There are women in New York who spend \$1000. a year on clothes for their poodles."

"On clothes for their poodles?"

"Certainly; on house coats, walking coats, dusters, sweaters coats, lined with ermine at \$200. each, automobile coats with hoods and goggles,

and each coat fitted with a pocket for the poodles handkerchief of fine linen or lace."

"I never heard of such a thing."

"It is absolutely true. Furthermore, these women buy for their pet dogs boots of different colored leather to match the coats, house boots, street boots, etc., that lace up nearly to the knee and cost from \$5.00 to \$8.00 per pair. They buy half a dozen pairs at a time. And they buy collars, set with rubies, pearls or diamonds at several hundred dollars each. A man who makes a specialty of such collars told me of a woman who imported from Paris a complete outfit for her poodle costing \$2000.00. And one lady had a house built for her dog, the exact model of a Queen Anne cottage, with rooms papered and carpeted and the windows hung with lace curtains. Every morning a woman calls (a sort of dog governess) to bathe and comb and curl and perfume the little dog, and then take him out for his walk. He eats and drinks from silver dishes and if he gets stomachache, a specialist is promptly summoned."

"What, a dog specialist?"

"Precisely. New York has its fashionable dog doctors, who get \$10.00 a visit and sleep with a telephone at their bedside for night calls, like regular practitioners. One lady whom I know summoned a specialist from New York to Newport and kept him there a week, at a hundred dollars a day, because her poodle was ailing."—Success Magazine.)

## CHAPTER V

While all around us there are sick and homeless and destitute children and grown up people starving for a kind word, a kind look, a mouthful to eat, a warm piece of clothing, or a sheltered place to lay their wretched heads. And we want to go to heaven and be angels, and outshine all the rest, and we think we shall! "But be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap." "He that exalteth himself shall be abased, but he that humbleth himself shall be lifted up."

No height which avarice can attain is too high for the church to mount and salve and stupify the conscience of the avaricious for a share in their plunder. If it were not for this their conscience would act and there would be inaugurated such a reformation as would astonish the world.

Wealth, or, I ought rather to say, regard for wealth, and a Christian life are incompatible—absolutely incompatible. I would rather place this interpretation upon the expression, "How hardly shall they that have riches enter into the Kingdom of God," than hang my eternal happiness upon the vague hope held out in the explanation, "For with God all things are possible." Yet so great is the confidence we have in our superabundance of virtue that the whole world seems to feel safe in pursuing the more dangerous course.

"It is easier for a camel to go through the eye of a needle than for a rich man to enter the

kingdom of heaven." That is, it used to be easier but it is not so any longer. We have changed all that. The rich now have the preference. If any doubt it let them go look upon the fashionable worshipping establishments, in operation throughout Christendom upon which millions are squandered for gay and costly ornaments to gratify pride and a wicked ambition, which virtually exclude the poor, for whom Christ died and for whom he came especially to preach. It needs but little perspicacity to see that they are maintained chiefly from a love of display because they afford a place for a certain element in society to "show off." They rob charity of its alms and flourish upon the tribute which avarice pays for the cloak of religion. They are probably no worse than many other institutions of the world, from a moral standpoint, except that they are hypocritical to the extent that they have deviated from the teachings of Jesus Christ—and they positively are no better.

A thousand denominations appeal to the world for recognition of doctrines which they claim are founded upon the teachings of Jesus Christ. All are right and necessary, we say, in order to meet the different views of different people. No form of belief, from Dowieism to Catholicism, is without its advocates and adherents. There is a creed for every man, and if there is not, one in time will be devised. Each individual selects the one to which his life and the business he has in hand are the least objectionable and adopts it as his religious faith, happy in the thought that he is a Christian and that his business has the approval of the Church.



Out of this multitude of denominations grow competition and rivalry, which are the main-springs of almost all present-day church and missionary activity. Each denomination is trying to out-do the other in conforming to the ways of the world in order to enhance its revenue, augment its members and extend its sphere of influence beyond that of all the others.

People no longer measure their lives by the Bible and by the life of Jesus Christ, but by the church and by the lives of the people in the church. And so it is that the Gospel is made of no effect, and we have become a reproach to our religion and our standard of religion has become a curse to the world.

The missionaries are the fore-runners of oppression in every land. They open up the way and the armies of the world go in and devastate the country. They gain admittance by protestation of love and disinterested friendship and we enforce their presence, and our own, by exhibitions of military power and basest perfidy. They profess to make a people free and we make them assist in forging for them chains of bondage. They proclaim a Gospel of Peace and we use them to promote a condition of war. Evidence which would be accepted as conclusive proof of guilt by any court in the land, or by any jury, carries with it absolutely no weight when it reflects discredit upon the church or upon church workers. Take, for example, this appeal from the American missionaries in China at the time of the Boxer uprising in 1900:



## CHAPTER VI

### CHRISTIAN WORLD, SHOULD BE AROUSED TO PERILS OF MISSIONARIES CABLES A CORRESPONDENT

NEW YORK, June 11th,—The world to-day publishes a cable from China, which that paper states is from a high source, which is semi-official. The cable is as follows: PEKING, June 9 (via Shanghai, June 10).—The situation here is appalling. The Boxers have destroyed the railroads. The native government refused additional guards to foreigners. Only 400 armed men of all nationalities are here.

American missionaries are all assembled in the Methodist compound (inclosure) which has a guard of only ten marines.

Frightful reports of butcheries of Christians come from the country.

In every instance the troops furnished by the native government have amalgamated with the Boxers.

The government has not even rebuked the troops, thus proving its intent.

Only one slender wire holds communication with Peking and the outside world.

There are 24 foreign warships at Taku, but they are practically defied by the Chinese Government.

The Tsung-li-Yamen (Chinese foreign ministry) seems to mean well, but is powerless.

The foreign ministers now realize too late that all previous Chinese promises and edicts have been deceptions.

Arouse the Christian world immediately to our peril.

Should this arrive too late AVENGE us. A committee of American missionaries have indorsed the above statement.

I would write that word "AVENGE" with capital letters so that it escaped nobody, and underneath I would write, "Father, forgive them, for they know not what they do," and underneath that I would write, "Consistency, thou art a jewel." Not as a reflection upon the missionaries alone, however, would I emphasize the incongruity of these expressions, but as a reproach to ourselves and to the church, which has persistently inculcated the belief that these are Christian methods.

"Avenge us" This, then, is the spirit of the church, as proclaimed to the world by what is conceded to be the most consecrated body of its Christian workers. And nobody needs be surprised, for "Revenge" has ever been the cry of the church whenever its security has been threatened by an occasion of sufficient gravity to call it forth.

And even though the above is not an expression of the missionaries the fact that it was published as such broadcast throughout the land without comment or criticism by either the pulpit or the press amounts to the same thing and goes to show how deadened the public conscience has become to a sense of Christian propriety. Granting that this called for revenge is a gross fabrication—though the truth of it has never been denied—the fact remains that the allied armies found just the condition described in the cablegram quoted above on

their arrival at Peking, which, when all the circumstances are taken into consideration, proves quite as much.

The missionaries are in China ostensibly to convert the heathen, whom we profess to believe will be lost if they die in their heathenism. They were armed, or supposed to be armed, with a religion that courted death, and by means of which one could chase a thousand and two could put ten thousand to flight. Danger came and they ran—ran like a company of atheists—and took refuge behind strong walls, leaving their converts to be slaughtered by the infuriated mob, and called upon the powers of this world to save them. “The Good Shepherd giveth his life for the sheep,” Did they? Where was their faith, their God, and their religion, in this hour of need? Where was their love? It is needless to say they did not have any. Like ourselves, they mistook for love of the heathen zeal for the church. The facts in this case prove it. Yet they thought they were right, and, indeed, they were as near right as the church is in many other features of its work. They were not culpable more than others. You and I would have done the same. It is a part of our religious training, but it is not Christian and it is for the purpose of comparison, and not criticism, that I have cited this appeal. Had they been really Christian they would have prayed, like Stephen the martyr, “Lord, lay not this sin to their charge,” and they would have remained with their charges and interceded for their converts at the cost of their lives. To the world they would have cabled, “Stay your armies and spare these misguided people. Let not one of them be slain for our sakes. We are not afraid. God is with us and His holy angels are

round about us. Death in its most hideous form is but a call to higher honors, and we are not afraid to die." Such a course would have proved their love and who knows what miracle God would have wrought to save them in their last extremity.

To preach peace and promote war, to profess love and exhibit hate, to seek people's good by slughtering them away, are incongruities hard to reconcile in the heathen mind. "Can a fountain send forth at the same place sweet water and bitter . . . so can no fountain yield both salt water and fresh."

Says Mr. Hayashi, a distinguished citizen of Japan:

"Today we Japanese have battleships, torpedoes, cannon. The China Sea reddens with the blood of our slain and those we kill. Our torpedoes roar, our shrapnel shriek, our cannon breathe slaughter and we die and are the cause of death. And you Occidentals say to us: 'You have won your rank; you have civilized yourselves. Centuries upon centuries we have had artists, painters, sculptors, philosophers. In the sixteenth century we had published in the Japanese the fables of Æsop. Were we then barbarians?'"

BOSTON, May 25—Bipon Chandra Pal, addressing the Moral Education Society in Tremont Temple, glorified in his heathenism.

"I am not ashamed," he said, "of appearing before you as a heathen."

"Heathen means one who is not a Christian. If I had any doubt on the subject when I left India, my two years' residence in Christian England and Christian America, and the closest study of the religion in the fogs and mists of London and on the streets of Chicago, Boston, New York,

in Piccadilly and other places have removed every bit of doubt. I am prouder than ever of being a heathen as distinguished from being a Christian.

"Buddhism does not exist in India, and has not existed there for centuries. Ignorance is faith in many quarters, and I will not disturb that faith.

"That the heathen Hindoo is impracticable is to be found in the fact that few English soldiers lord it over 300,000,000 of them. We may be impracticable as far as grabbing land and gold is concerned but we claim to be far beyond Christian civilization in matters of ethics.

"When a beggar comes to our door in India we do not send for a policeman and turn the beggar over to him while we return to the enjoyment of our leg of mutton and strawberry shortcake in contemplation that we have done our Christian duty in sending a hungry man to jail. But even a little child will take a handful of rice or a couple of potatoes or a mango and give it to the beggar. We teach kindness by actions, not by pictures or a Sunday school lesson."

Compare Christianity as represented by the "Moscow Gazette" advocating a war of extermination, with Paganism as represented by the humane act of a Japanese admiral saving over 600 Russians after sinking the Russian "Rurik." This Christian paper says: "No quarter and no 'prisoners' should be our motto." From all appearances it would seem that they have kept their motto ever before them.

Compare this incident with the sinking of the "Hitachi" by the Russians—Christians—who sailed away leaving hundreds of drowning Japanese to a watery grave, saying, "We offer their living for our dead." Compare the whole conduct of the

Japanese people throughout this Russo-Japanese war with the arrogant language and supercilious behavior of Christians as revealed by the following quoted letter from a missionary in China. Refer to the daily papers of this date and notice the "scare line" heading, reaching in some instances across an entire front page.

## CHAPTER VII

### **FEARS A BOXER OUTBREAK!**

**Official of American Bible Society Declares That  
Minister Conger Has Threatened to Sum-  
mon United States Troops.**

BELOIT, Wisconsin, Nov. 12, 1904.—Sensational in the extreme are the reports sent from Peking by Chas. F. Gammon, of the American Bible Society foretelling another Boxer uprising in China. Mr. Gammon says that such an outbreak is inevitable, and states in a letter to his father, E. M. Gammon, of this city, that U. S. Minister Conger is alive to the danger and has notified the Chinese officials that unless the movement is quelled at once he will request U. S. troops to be sent to Peking.

Mr. Gammon's letter reads: "I find the situation in some parts of the north very unsatisfactory, particularly in Shantung and Honan. Dates have been set for the slaughter of all foreigners and general symptoms resemble those of 1900.

"Several secret societies, including the Boxer, have united in one great society, the purposes of which we do not know. **The officials are forced to obtain information from missionaries.** The cause of the trouble I do not know wholly, but heavy taxation is one of them. This is being laid at the door of the Foreign Office.

"Mr. Conger, however, is not to be fooled a second time, he has written to the Wai Wu Hu (For-

eign Office) that unless the trouble is at once suppressed he will send for U. S. troops. Doubtless this will stir the officials up a little. There will be a great deal of trouble in China. It is inevitable."

Mr. Gammon was shut in at Tie Tsing during the Boxer outrages of 1900, and Mrs. Gammon was one of the little group of women about whom a detail of British soldiers was placed, with orders to shoot them if the city fell into the hands of the Chinese. The American relief party came just in the nick of time. **As head of the American Bible Society in China, Gammon is in a position to learn many secrets.**

This same article appeared in all the leading dailies almost simultaneously, and always with the same "scare" headlines. Is it any wonder that the heathen looks upon the missionaries as "commercial spies" and "political busy-bodies" and treat them as such? What better evidence is needed to prove not only our own culpability, but the culpability of the missionaries, than such letters and articles as the above going the rounds of the press every day?

When sending His disciples forth to preach, Jesus Christ said: "Whosoever will not receive you, when you go out from that city (and this applies to country as well) shake off the very dust from your feet as a testimony against them." But Christianity says: "If you will not receive us we will make you. We will call our armies and our navies, and we will sink your ships and seize your forts and slay your sons and dethrone your rulers, and we will set up a government of our own and we will make you receive us!"



In ancient times when a church delivered its prisoners to the executioner to be destroyed, with fiendish mockery, it made use of the following formula: "And we do leave thee to the secular arm and to the power of the secular court, but at the same time we do most earnestly beseech that court so to moderate its sentence as not to touch thy blood, nor put thy life in any sort of danger," and then, as was intended, the unfortunate victims were immediately executed.

So we today kindle the flame of war, and, standing afar off while the slaughter is going on, we cry "Peace! Peace!" Thinking in this manner to wash our hands of the guilt of our acts as did the ancient church. To expect people to believe that, by such idle words, we have mitigated, in any degree, the guilt of our offense is an absolute insult to common sense. Even the most obtuse heathen people can distinguish between sincerity and pretense, and uncultured savages are not easily misled by sham. Because of a few acts of simple justice by William Penn, the Quaker dress was ever thereafter a sure protection against savage cruelty. But the Pilgrim Fathers found it necessary to carry their guns at all times despite their long prayers and solemn faces and never neglected Sunday-worship.

The Boxer uprising and subsequent events, even to the Russo-Japanese war, are the undeniable fruit of missionary activity in China and furnish a striking example of the efficacy of a Christless-Christianity.

That the reader may see how great was the part that religion had in the war of conquest just fought out in the far East, I give, in part, an appeal from the Czar to the people of Russia. The

following is the next of the manifesto: "An inscrutable Providence has been pleased to visit the Fatherland with heavy trials. The bloody war in the Far East for the honor of Russia and the command of the waters of the Pacific, made so urgently necessary for the consolidation of prosperity, not only for our own, but **also for other Christian nations** throughout the ages, has imposed a great strain on the Russian people, and has swallowed up many dear victims near our heart.

While the glorious sons of Russia are fighting **self-sacrificingly** and bravely risking their lives **for the Faith**, the evil minded leaders of the revolutionary movement are making insolent attacks on the **Holy Orthodox Church** and the lawfully established pillars of the Russian State.

We humbly bear the burden sent by Providence, with the help of the prayers of the **Holy Orthodox Church** trusting that God, after He has tried our **patience**, will give victory to our arms.

We appeal to right minded people of all classes to join us in single-minded co-operation by word and deed in the great and sacred task of overcoming a stubborn foreign foe.

May God send on the clergy holiness, on those in authority justice and truth, on the people peace, on the laws power, and on the faith strength for the consolidation of autocracy and the welfare of our dear subjects."

The affairs of Russia present to the world what is in all probability the most conspicuous example before the world today, of the pernicious power of the church over the hearts and minds of men, and furnishes, in our own times, an illustration of the retarding influence which the church exerts upon civil and religious liberty. Divested of the sup-

port which the influence of the church contributes, autocracy in Russia, and absolutism would have terminated long ago; error would have been dethroned and truth would have taken its place in the hearts and lives of the Russian people; terror would have given place to tranquility, and poverty among the masses would have been supplanted by plenty; industry would pervade the life of the nation and prosperity bless the homes of all the Russian people. Freedom to think and act would have given a new impetus to Russian civilization and prepared the way for a nobler manhood, a purer womanhood and a higher standard of intelligence on the part of all the Russian people. With all their time and energies occupied developing their great resources nearer home the war in the Far East "for the Faith" would not have been compelled and Christianity would have had one less war and many thousand less victims to its disgrace.

These things, however, the people of Russia cannot see; or, seeing, they must not believe; or believing, they dare not give them voice because of the prohibition put upon their intelligence by the Czar of Russia, the Vicar of Christ, the head of the church.

Such is the accursed, the damnable, the all-pervading influence of the church in Russia—and in all the other Christian nations as well, for it is, to a degree, the same in them all. It gives potency to the authority which the strong assume over the weak in every land.

## CHAPTER VIII

Nothing is more clearly taught in the Scripture than that war is repugnant to Christianity, and the nation carrying on war in the name of religion, and the church supporting it in its claim, are simply publishing to the world a testament of their infidelity to the teachings of Jesus Christ. Whatever may be said in support of war as a means of settling international and civil difficulties this truth must ever stand, that Christians cannot, as Christians, consistently participate in it as combatants. If I were a public official and a Christian serving in a capacity where I would have to consent, or in any way be made a party to, an act or declaration of war, I would certainly feel it incumbent upon me to at once renounce either my position or my religion.

Either the church in Russia is right, and the Czar rules by divine right, and nobility is an institution approved of God and ignorance, poverty and superstition the divinely appointed condition of the masses and war the method approved of Jesus Christ for the propagation of the Christian religion, or the church in Russia is wrong. And if wrong in Russia what assurance have we that it is right in America or in England or in any other Christian nation, for it draws its authority and inspiration from the same source and by the same method in them all?

And if we admit that the church is right in

Russia, and that kings do rule by divine right, then is our own government abortive, and we are, and of divine right ought to be, the lawful subjects of the King of Great Britain. And then was Washington and Adams and Jefferson and Putnam and Hancock and Henry and Franklin and all the others of Revolutionary fame heretics and traitors deserving rather of ignominy than renown. And then is the Magna Charta and the Bill of Rights and the Habeas Corpus and all other laws and enactments which Englishmen and Americans regard as the foundation of their liberties so many laws and enactments in defiance of God and the prerogative of kings.

But we know that the church is not right, neither in Russia nor elsewhere. We know that kings do not rule by divine right. We know that they are but accidents—the creatures of circumstances—who have thus far been able in some countries to maintain their authority by a collation of circumstances. We know that Washington and all the others were not heretics, but patriots, to whom it was given to break forever the power of tyranny and set the race out on a course that will ultimately lead to absolute justice and to the full enjoyment of Christian equality. We know that Jesus Christ did not counsel war, but peace, and that war, upon whatever pretext, is un-christian, and the one in the Far East was unjustifiable, on the part of Russia, from whatever standpoint.

As well may China or Japan claim that control of the waters of the Atlantic or the Indian Ocean or the North Sea is necessary for the "Consolidation of the prosperity" of the heathen nations and, were they capable, insist upon it. Would not the Christian nations of Europe account such a proposition

a piece of impertinence? Have only Christian nations and people rights to be respected?

The ancient church used the thumb-screw, the pillory, and the rack to coerce the individual; the modern church uses the army, the navy and the Gatling gun and coerces whole nations. Every individual slain and to be slain, from the time of the Boxer uprising in China until the close of the Russo-Japanese war, and all the complications growing out of it, is and will be a victim of the church. And all because Christianity is not Christian.

Either this cold, fashionable, formal, pleasure-loving, time-serving, money-getting, land-grabbing, war-promoting Christianity is not right or the Gospel of Jesus Christ is wrong. And if we admit that Jesus Christ was wrong and that the Sermon on the Mount is impracticable, and that the Golden Rule is an absurdity, why call our churches Churches of Christ? Why not call them "Churches of the World" and there let the matter rest? If Christianity is impracticable why not say so and forever put an end to the matter?

But no, it will never be! This work of coercion and conversion must go on! The heathen must be subdued. Commerce wants his trade. politics wants his offices and the church wants his money. And so these three great allies connive at sin, reciprocally aid each other and unite to crush the heathen abroad and the poor at home. To further their designs falsehood is unblushingly uttered in the pulpit and in the forum and sins which shock the moral sensibilities of the heathen go unrebuked throughout the Christian world.

To create a sentiment in favor of this work of conquest and extermination we keep shouting of

the danger of the "yellow peril"—a fear that the yellow race will some day turn and practice the methods we have taught and practiced upon them upon us. Already we have become alarmed and shrink from even the prospect of the ordeal. But, let me ask, is there not a "White Peril" to the yellow race, and to the world at large, far more dangerous? I refer to the tyranny, and the danger it engenders, growing out of this tendency to collusion on the part of the commercial, political and ecclesiastical powers of the world. It is not tyranny after the olden-time manner of tyranny, which was open and espoused, but it is tyranny nevertheless—more cowardly, more repulsive, more devastating, and many times more unrelenting than any the old world ever saw. It is a tyranny of subtle and seductive influences which parades as a public benefactor before the eyes of the people while it steals away their liberties and their living from the background. The rich, the wealthy, and aggregations and combinations of extremely rich and powerfully wealthy men have united and entrenched themselves behind the law for the purpose of controlling the industries of the world and laying every class and condition of men under tribute. Already they have swallowed up many of the world's industries and natural resources and are reaching out after others. What Charlemagne and Charles V and Louis XVI and Napoleon and the Czar of Russia could not and cannot do in the way of building up another universal empire this combination of wealth supported by politics and religion bids fair to achieve.

"In the free republic of the United States of America is a power greater than the government, greater than the courts or judges, greater than the



legislatures, superior to and independent of all authority of state or nation.

It is a greater power than in the history of man has been exercised by king, emperor or irresponsible oligarchy. In a democracy it has established a practical empire more important than Tamburlaine's, and ruled with a sway as certain. In a country of law, it exists and proceeds in defiance of law. In a country historically proud of its institutions it establishes unchecked a condition that refutes and nullifies the significance of those institutions. We have grown familiar in this country with many phases of the mania of money-getting, and the evil it may work to mankind at large, we have seen none so strange and alarming as this of which I write. Names change, details change; but when the facts of these actual conditions are laid bare it will puzzle a thoughtful man to say wherein the rule of the great power now to be described differs in any essential from the rule of a feudal tyrant in the darkness of the Middle Ages.

Three times a day this power comes to the table of every household in America, rich or poor, great or small, known or unknown; it comes there and extorts its tribute. It crosses the ocean and makes magnates and captains of industry quail before it.

At every step of its progress it has violated national or state law, or both, with impunity. It has been declared by federal and state courts to be an outlaw and to have no right to exist. It has gone steadily on strengthening its hold, extending its lines, and multiplying its victims. Reaching out, absorbing industry after industry, augmenting and building, by great brute strength and by insidious, intricate, hardly discoverable windings and turnings, day and night this monstrous thing grows



and strengthens until its grip is at the nation's throat.

I am quite well aware that my words may seem extravagant to the generality of readers; to those who know the history and actual operations of the American Beef Trust they will appear an understatement of galling and humiliating truths."—Charles Edward Russell in the February Number of *Everybody's Magazine*.

We point with pride to these institutions and the methods by which they have reduced the management of many industries to a system as methodical as the laws of a science as marks of the highest attainment made by any civilization, and so in truth they would be if operated in the interest of all the people. But so long as they work the aggrandizement of some and the enslavement of others their growth will be viewed with alarm by all thoughtful men and women, nor can we hope for long to convince the people, against their experience, that it is better to submit than to resist with vigor any further encroachments upon their independence.

The American Beef Trust is only one of the many institutions of exploitation. And a most sinister feature is that their life, so to speak, is interminable. A man lives out his appointed time, and his property, if he has accumulated any, is divided among his heirs, but a corporation need never die. The shareholders it is true, must pass away, but the institution itself continues to grow in wealth and power and influence without interruption. Or if there is a Roosevelt, a Weaver, or a Folk to give them a momentary check, there are a thousand Peabodies in power to prostitute the functions of their office to the purpose of helping

them along. The treachery of a Benedict Arnold, betraying his countrymen, upon much provocation, and in a time of uncertainty and doubt, is not to be compared to the perfidity of the men who, while enjoying security and the benefit of free institutions, will, for a handful of gold, sell themselves, their constituents and their sacred honor, delivering their own children and the children of posterity into the power of a tyrant influence which will one day, sooner or later, rend them asunder as did Xerxes the son of his vassal nobleman, Pythias. Bribe-giving and bribe-taking is criminal and should, by law, be made treason, and the bribe-giver and the bribe-taker accorded the same punishment dealt out to military cowards and traitors.

## CHAPTER IX

Corruption insinuates itself into the affairs of institutions and nations by adopting methods which honesty scorns to employ. Once in the ascendancy it dominates the thought of the community and is given the freedom of the press and the forum so that it can make its every want known and have its desire incorporated into the laws of the land, while if Poverty attempts but to speak we put it down so that the voice of the oppressed is never heard; or if heard at all, it is only when it speaks as it spoke in France when for years the streets of Paris ran rivulets of human blood. Unable to make itself heard in words, Poverty speaks in deeds, and always in such deeds of violence and desperation as makes the world shudder.

It is the lesson of history that whenever the leisure class in any society becomes too numerous and cumbersome the people will rise up and throw them off, and I can see no good reason for believing that our own times will prove an exception to the rule.

Burdensome taxes have, no doubt, caused the overthrow of more governments than any other single cause given in history, and I think we will find that it makes no difference whether they are levied by a king, an emperor, a congress, or a private corporation. The fact that the power to levy and collect them exists is sufficient.

Already there is a growing sentiment in this country that every man should arm himself with the best arms his means will procure, and that for every increase in the army and navy he should add to his supply of ammunition against the time when the people will have to wrest their constitution, their flag and their liberties from the hands of these giant monopolies, that have grown to be more powerful than the government itself. It is not a tyranny of laws and rulers which the people of this country fear so much, as it is a tyranny which defies both laws and rulers of which they are afraid.

It is all very well to counsel a recourse to peaceful methods, and it is right that we should do so, but when every avenue to peaceful remedy is closed—when the agents of corruption block all legislation not conducive to the interests of their benefactors—when the ballot is corrupted and the will of the people thwarted, when the caterpillars, flies, and lice of Boodle, Greed and Graft creep and crawl all over our political anatomy, what are the people to do? Stand idly by and watch their liberties be stolen away! They never will! Be assured they will find some means of redress. People love liberty too well in this country to permit themselves to be crowded back into the conditions of the dark ages to gratify the ambition of a few lovers of luxury and temporary power.

"Society springs from the wants and fears of individuals," says Blackstone in his "Commentaries on English law," "and takes its rise in an implied contract that the whole should protect all its parts and that every part should pay obedience unto the will of the whole." The obligation, of course, is mutual. It is as binding upon the

whole to protect its parts as it is upon the individuals composing these parts to pay obedience to the will of the whole. It is obvious, therefore, that whenever a nation fails in its duty to give equal protection to all its citizens allegiance from the neglected class is no longer binding. Naturally, as is now the case the world over, the ignored will band themselves together accounting loyalty to each other more sacred than obedience to the whole. Their conduct is in keeping with the principle that self-preservation is the first law of nature—a law as old as the world in its acceptation—and call it treason or treachery or whatever we will, the perfidity belongs to the party that first failed in its duty of keeping faith with its obligation.

All laws are founded upon custom, in a general way, and constitutions are, in a sense, but counter-parts of others that have gone before, but there can be no custom for conditions without precedent, nor can we make other customs and laws not adaptable stretch to cover the need. Conditions are different now than formerly. New factors are entering into our civilization and they must be met and dealt with upon their own merits. Science has encouraged, and is now compelling, consolidation and co-operation on a scale and to an extent that was impossible in the past, and the laws which were adequate to the methods of former times will no longer safeguard the interests and liberties of the people against the encroachments of incorporate wealth.

“Property rights” and personal liberty are at conflict and there can be no reconciliation on the basis of existing laws. There never was, and never can be fixed, a ratio of value between life

and property. The life of a single individual must ever be esteemed of more value than the property of a whole community of people. Yet, as the law stands today, they are upon an equal footing—not upon an equal footing, either; for property rights supersede and are in every way superior to the rights of individuals and even to life itself. It so happens at times, and quite frequently of late, that the life and living of an entire community of laboring people are tied up in the property of a single company, corporation or concern, nor have they any right, by law, to interfere or to have aught to say in regard to the management of the property or the affairs of an institution in which they are most vitally concerned.

It is inevitable that as consolidation goes on it will add year after year to the ranks of the unemployed. Nor is there anything to which these-unfortunate people can turn their hands, for the magnitude of present day operations defies competition on a small scale and precludes the very idea of individual enterprise in any line of honest endeavor. It is, therefore, evident that to economize labor in the interest of a few when there is not now enough work to go around must of necessity work hardship to a great and ever increasing number of worthy people who are thereby thrown out of employment. They are, in effect, out-lawed. They are not slaves. They are worse than slaves. They are as slaves begging a master. What is liberty to a man without food or employment or a home for his family?

There never was tyranny without beneficiaries, and consequently. supporters, and, as a rule, both are conscientious. It somehow never occurs to some of us that conditions which are in every way

satisfactory and even propitious to one class of individuals may be intolerable to another. The man who has always had property standing between him and destitution will hardly be able to appreciate the dilemma of the man without employment, who has only a loaf, or a handful of provisions between his family and starvation. The beneficiaries of a well-paying monopoly are apt to see nothing wrong in the institution though it drive to the wall all competitors and rob multitudes of the chance to earn a living. So long as we are all right ourselves we never stop to think of the disadvantages our methods work to others. It is the selfish, the thoughtless and the indifferent more than the vicious and the deliberately cruel who stand in the way of reform and relief of the poor.

"Love of money is the root of all evil," it is said, and whether this be true or not, there can be no doubt that "money-worship" has brought about the deplorable conditions which the people of the world have to face today. It is no longer a choice between collectivism and individualism, but between independence and slavery. Capitalism has forced collectivism upon us and the only question to be settled is shall it be a collectivism in which all shall have a voice and a share or shall it be one of master and serf? For when, in the order of time, in this country, the Beef Trust has joined the Oil Trust and they two the Steel Trust and all three the Railroad Trust, and so on to the end—which at the present rate of combination will not be very long—when the work of the whole—manufacturing, etc., is concentrated in a few large commercial centers and everything going and coming must pass through the same hands and prices, at whichever end, and wages are dictated by the



same power, then will the subordination of the rights of the common people be complete, wanting only the sanction and approval of the church to make the alliance a holy alliance and its dominion an absolute dominion. And this it will readily have, as it has now in articles and expressions from the pulpit and the religious press, as the following from the *Bibliotheca Sacra*, a religious publication:

"There is the gravest danger of heaping denunciation upon the heads of conscientious and upright business men, whose chief distinction is that they know better what is for the public's good than the public itself does. Study has convinced us that the head of the Sandard Oil Co. is a most conspicuous target of misdirected and unjust public opinion."

This is the language of the "called" and the "sons of the called," the clerical students of the Oberlin, Ohio, University, whose "mission" it is to promote the work of the church. Its spirit is in keeping with the spirit of the work of the "called" in every age. Their influence is the strength of the oppressor and the despair of the oppressed. May the time never come when the people in this country will concede the right to any one man, or set of men, to dictate the things that are essential to the welfare of all the people. To do so is simply to give our approval to the kind of logic which gives potency to the power of kings.



## CHAPTER X

Against the head of the Standard Oil Company, AS A MAN, or against any others who have made themselves conspicuous by their success in any line of endeavor, I have nothing to say. Nor have any of us any right to say anything so long as we practice the same methods in our own lives and aspire to the same success. But must we needs call ourselves Christian, casting the reproach of our behavior upon religion and driving better people away from Christ?

That Mr. Rockefeller is conscientious, with the writer quoted above I agree. That he thinks he is right I am quite sure. And that he has good reason for thinking so none of us can deny. He comes up to the fullness of the measure of the stature of the requirements of the church. What more could be asked? Here are a few things Rev. Blodgett of the St. Paul M. E. Church, Cincinnati, Ohio, says in his defense:

"What is Mr. Rockefeller's sin?

"Rockefeller simply has greater genius than others, as Schiller as a poet, and Raphael as a painter had qualifications from the Creator that made them conspicuous. He has given away over \$50,000,000 to help humanity. Think of it—this poor boy of fifty years ago has made it possible for this country of ours to say wealth is not destructive of love.

"Does he gamble? No. Does he drink? No. Does he go to horse races? No. Does he violate

the Sabbath? No. He is no sport. He is not fast. He has been true to his family.

"He is getting along in years. His benefactions and good deeds will follow him when some of his traducers in the pulpit and of the press have been forgotten.

"Does he drink? No. Does he gamble? No." Does he consume widows' houses? Yes. But what of that? He gives to the church and that compensates for all! Christ, according to this criticism, was a traducer, for he said of extortioners:

"They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men. Ye pay tithe of mint and of anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; for ye make clean the outside of the cup and of the platter, but within they are full of extortions and excess. Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

"Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

Of giving alms, Christ said:

"Take heed that ye do not your alms before men, to be seen of them.

"When thou doest thine alms, do not sound a trumpet before thee, as the nypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward.

"But when thou doest alms, let not thy left hand know what thy right hand doeth."

"Here is a man," says the preacher, "who has given away over \$50,000,000," and the whole world knows of it. "Do not sound a trumpet before thee," says Jesus Christ. But there is no longer need of that admonition, for the church sounds the trumpet for us to drum up other contributions. To proclaim our gifts to the world as evidence of our Christian character is simply to proclaim our infidelity to the teachings of Jesus Christ.

To give away what we never had a right to take in the first place is not charity, nor is it benevolence, but crime. And when we do it from political motives, or to secure the plaudits of the church or the world, we simply add hypocrisy to the crime of theft. And the clergymen and the church that encourage and approve the practice are more to blame than the criminal himself.

The influence of men who subordinate judgment and reason to religious "inspiration" are, and always have been, a pernicious element. Especially is this the case when they become the dominating factor in any civilization. The man with an object in life may do good; so, too, may the man with a motive, but the man with a "mission"—never! He is blind to his own interests and to the rights of his fellows. He can see nothing but what he conceives to be his "mission," and all other considerations must yield to the accomplishment of that.

Nor can you pierce the armor of his conceit. With the book of history lying open before him, with the groans of all the martyrs of preceding centuries resounding in his ears, and with the injustice, the cruelty and suffering of the present

time staring him in the face, he is as impervious to truth and reason as were his fathers before him, whose place he fills. He will not see that his call is the call of egotism and his inspiration the inspiration of conceit—the presumption that God has singled him out from among his fellows because of his excellency of character and superior worth to be a teacher of men. All the bigots of the past and all the zealots who participated in the slaughter of their fellows doubtless felt the same call and yielded to it.

It is not the light of the church, but the light which precedes the light of the church, which illuminates the darkness ahead and prepares the way for civilization's advance. And this is true despite the fact that Selfishness, Prejudice, and Error are at work all the time laboring to put it out. The men whom we honor in history today as pioneers in the work of enlightening the world were the despised of the church and of the people of their generation, and if you would find the men who are pointing the way to better things today search out the despised of both the church and the governments of the world and you can say with the same assurance that you have found them.

Once the way is prepared, opposition overcome and truth vindicated we dedicate volumes to the victims of error and honor their memory with tablets of stone, and the church follows, conforming its doctrines and its practice to the new order of things and taking credit for all the good that ensues from the things it opposed, as, for example, it now takes credit for the work of those who suffered and who escaped the fires of Smithfield, the tortures of Goa, and the ravages of the church in general throughout the past.

The growth of the Christian religion during the first three centuries of the Christian era has ever been the marvel of the world, and so it would, no doubt, have continued to grow—harmonizing, unifying, purifying and leveling all before it, until the whole world would have been Christianized long ere this—had it not been for the corrupting influence of the church which began to work when, about this time the Emperor of Rome espoused Christianity, (See Encyclopedia Brittanica, Vol. 6, Page 301), from political motives offering rewards of office to win over to his support this new religion, which was taking such hold upon people in many parts of his empire that it seemed destined in a very short time to supersede all other beliefs. Men who scorned to be numbered among the followers of Jesus Christ before this now embraced Christianity for the reward and the distinction which office brought. The despised religion of the poor became, all at once, a religion of “respectability,” and so it has continued until the present day. Yet it is the same “respectability” that repudiated Jesus Christ and despised His apostles for their simple faith and unpretentious manner of living.

The church now came into prominence as a religious institution, interposing its doctrines between Jesus Christ and the people, and so it has continued unto this day, a speculation upon the virtue and merit of the gospel of Jesus Christ, a substitute for Christianity by conforming to which, we satisfy our conscience and deceive ourselves into believing that we are Christians.

“But,” say the paid advocates of error, to silence criticism, “what would the world be without the church?” And the whole innumerable host of

credulous church followers take up and repeat the cry: "Indeed, indeed, what would it be?" becoming agitated and taking alarm at they know not what. Preponderance of voice and strength of numbers always give potency to argument; therefore it is but natural that truth unrewarded should make slow progress and small showing in the midst of so much din.

What the world would have been without the church does not, for obvious reasons, appear. Some things, however, which would not have been but for the dominating influence of the church are patent to every unprejudiced eye—the persecutions, the suffering, the slaughter and the tyranny of oppression which the church supports.

All the liberty enjoyed by the people of this or any other nation has been bought with blood, won with sword and spear and battle-axe on many a hard-fought field of battle, against the hosts of superstition, by men who grudged not the cost though their garments dripped with their own blood and the blood of their slain.

By uprisings, by war and revolution, one order of civilization has overthrown and taken the place of another. Violence became necessary because of the tenacity with which people cling to cherished ideals, refusing from selfish motives, to peacefully relinquish old and wornout customs to be superseded by others new and better suited to changed conditions and a more numerous and more enlightened race of people. And for this same reason, when civilization takes another great stride forward, as it surely will, it will be taken in keeping with the traditions of the past, the world and the church to the contrary notwithstanding.

The birth of our own nation is not the first instance in the history of the world where people have wrung a measure of liberty from tyranny only to surrender it back, little by little, through lack of vigilance and intelligent foresight, to again repeat the process. After each successive struggle, however, there is always some perceptible gain, and in this manner, step by step, the world grows better as this equalizing process goes on, bringing the extremes of society nearer and nearer on a level, those above yielding reluctantly on compulsion, and those below forcing their way up steadily despite difficulties and all but insurmountable barriers, as their position becomes unbearable in the light of increasing intelligence, until at last, society will rest in tranquillity like a well-ordered household firm upon the basis of equal and exact justice. All will then have enough. Assured of that, none save those in whom the savage predominates will want more, for to gratify our love of display is but to indulge an inherent savage passion.

In every family there are different degrees of strength and intelligence, but no rational parent will, on that account, permit the bright and strong to over-ride the dull and weak and appropriate the best that the household affords to the exclusion of the rest. But rather will he require that the strong help to bear the burden of the weak and insist that they share like and alike the good things which the household larder affords. So in the end, will the great human family, regardless of race, creed or color, share together the bounties which a beneficent God has lavished upon an unappreciative world.



## CHAPTER XI

Civilization is yet in its infancy, so to speak, and the world itself in a preparatory stage for an ideal future habitation of man. If we may credit prophecy, there are between three and four hundred thousand years of peaceful occupancy left to the people of the earth after they have civilized themselves into a unified and harmonious whole. Six or seven thousand years is, after all, a short period of time for a race to progress from savagery to civilization. I know it is the general belief that the world is nearing its end. And it is this belief, this fear of an impending judgment that palsies the efforts of all those who are laboring to make the earth a better dwelling place for their children and for future generations.

Obsessed by the idea that we are the final, or near the final generation, we make frantic efforts to "rope" the people of all nations into the church, willing or unwilling, thinking thereby to make of them Christians, and we justify any means to this end. We never stop to count the cost or estimate the harm our methods may work to the people of succeeding generations. The military more than the missionary is relied upon to push forward the work of the church in heathen lands and the gifts of the oppressors more than the good will of the people at home.

Not that the church has not had its work—propagating the teachings of Jesus Christ as the old Jewish church had its work—winning a supersti-



tious people away from idolatry; but we are passing, or about to pass, from the days of Gospel propagation to the days of universal Gospel application. The whole world, so to speak, has heard the Gospel; it is now coming time to practice it in our social life as a universal whole.

Outside of the church and independent of the class whose money-getting mania is forcing civilization backward, there is a new philosophy growing—not a “new philosophy” either but a philosophy “new” to the present generation. It is the old philosophy taught by Jesus Christ and practiced by Him and his disciples and all the early Christians and which for centuries the church has obscured from the eyes of the world. It is the doctrine of the Sermon on the Mount; the belief that the Golden Rule is a practical working principle applicable to social, political and industrial, as well as religious life; it is in fact a new Protestantism springing up, and, whether we will it to do so or not, it will sooner or later prevail. It is not so much protest against the church as it is a protest against the false and superficial, taking the place of the real and actual in the practices of the church and in the everyday affairs of our social and industrial life, and the most promising feature of this new Protestantism is the fact that the protest is coming not from within but from without, the rank of the church insuring it against the narrowness and bigotry which has characterized all church reform movements.

Again, as in the past, there is talk of suppressing or stamping out this new thought, as though such a thing were possible; and even if it could be done, it is to be hoped that such Old World methods will never be employed against any consider-

able number of honest people in this land of free thought and free institutions. Let the wheels of progress turn though they break asunder every tie of precedent which binds our present civilization to the barbarities of the past. For if we try suppression it is inevitable that confusion, bloodshed and violence will follow. History is full of examples of this kind of national folly. Why is it that we will never learn to take counsel of the mistakes of the past and let time and improvement work their changes peacefully without making it an uphill achievement by always and everlastingly battling against fate and the inevitable?

A new declaration of independence is being written in the thought of the times and a movement as wide as the civilized world in its scope is on foot to put it into execution. It is a declaration of independence from corruption and class rule. It is a new declaration of the old principle that "all men are born free and equal." A principle which the Revolutionary fathers declared to be self-evident and vindicated upon the field of battle. This principle, discredited by some, and thought to be outgrown by others, is today winning new advocates who believe in it even to the full extent of all that its language implies. To them it is a fundamental truth as deep seated in their hearts as the love of liberty and even life itself; and we cannot put them down. The people of the world are beginning again to see light ahead and are rapidly advancing toward that light. Nor can we stem the tide of that advance. We may try; we may tell them that the light they see is darkness; we may interpose the superstition of the Pulpit and the sophistry of the Press in the path of their advance; and we may combat them with the clo-

quence of a Demosthenes, a Cicero and a Catham combined, calling our fallacies sound judgment and wise conservatism; we may enlist armies and create navies and hurl them against this onward march of progress, but it will not avail. Civilization is making ready to take another great stride forward and it will be taken.

"Humanity is steadily advancing toward the enlightenment of its consciousness" and all the power of earth and hell combined cannot stem the tide of that advance. There have been, it is true, many backward movements but the general tendency is ever upward and onward. Bound by laws tethered to custom, people, here and there, and nations may, for a time, be held back, but the impetus of progress pushing forward soon crowds them over these artificial barriers, and together all advance to positions better suited to a new environment.

"All governments derive their just powers from the consent of the governed," is the language of the Declaration of Independence, but it is truly said only of nations in their incipency, for as they grow in power and influence the authority delegated by the people in the beginning is utilized by an influential class that grows up, to strengthen its position until oppression awakens the people to the imposition. Then it is that history repeats itself.

Let the people once learn the true source of their oppression and they will strike back quick and hard and effective, and they will not cease striking until their revenge is complete. Much is transpiring to educate the people into this knowledge. What the uncovering and advertising of corruption day after day is doing along this line does not yet appear. Another "57" or a "73" or a "92", in this country and it will become manifest.

Even now, when the industries of the nation are at their best capacity, there is not work enough to go around. There is dissatisfaction in every quarter and it is growing. The Anthracite coal strike in Pennsylvania, the Chicago meat riots and the Colorado bull-pen outrages are but symptoms of a disease that permeates the body politic of not only this nation but of other nations as well.

We may close our eyes to the fact, if we will, but the people of the civilized world are fast separating into two classes—the producers and manipulators of wealth—and a struggle for supremacy is inevitable. God, humanity and justice are on the side of the one; the world, the church and the devil are on the side of the other, and the clash, when it comes, will be short, sharp and decisive, and the forces of the devil will be routed and utterly annihilated. And all the wealth of all the world and all the power that all the wealth of all the world can command cannot prevent it.

“Thus, with **violence** shall this great city”—this child-starving, man-slaying, soul-destroying—“Babylon”—of commerce and politics and religion, “be thrown down.”

I say God, humanity and justice are on the side of the one, but it will not be a CHRISTIAN revolution, nor will Christian people have aught to do with it. It will, however, be God’s judgment using the one class to overthrow the other. It will be the culminating act of man’s disobedience and disregard for the plain and unmistakable teachings of Jesus Christ.

Had the church remained and worked at the base of society, where Jesus Christ began and left off working, much, if not all, the bloodshed of subsequent history would have been averted. If it would

now but lower itself to the level of the life and teachings of Jesus Christ corruption in high places and oppression would topple and collapse of their own weight, and the weight of public disapproval.

Few people would seek excessive wealth if its possession brought reproach instead of the approbation of the church, and none would conspire for the ruination of their fellows. As it is, men who overreach and over-charge and defraud and extort and lie and cheat and steal within the bounds of the law, and without, and women who practice fraud and commit murder to escape the duties placed upon them by the God of Nature and by their marriage vows in order that they may appear well in society, think that by giving their money and their presence to the church they worship God. We deny Him the NATURAL services of our lives and offer Him in compensation cries and lamentations and the nauseating formalities of the church. "This people draweth nigh unto me with their mouth and honoreth me with their lips but their heart is far from me," is as true said of us as of the people of Christ's time.

It is this substitution of song and prayer and incantation for the sweat and exertion and elbow grease of a Christian life that deceives people and makes hypocrites of us all. Omniety needs not oral interpretation to understand the wants and confessions of a sincere heart. There are times, it is true, when the soul cries out, from joy or sorrow, to its maker and will not be restrained. Such worship is natural and spontaneous, however, and scorns the ritualistic dictation of ceremonialism.

## CHAPTER XII

Christianity is a life, if it is anything, and not a profession; and the time will come when men and women will learn that they serve God best by living natural, wholesome, thankful lives—learn that they can be Christians without bowing in blind servility to these Protestant and Catholic hierarchies and paying tribute to the enemies of God. Then, and not until then, can humanity make any permanent progress toward a universal brotherhood which shall be anything more than a name.

Why is it that we will never learn that this outside shine is hypocrisy, this domineering over others egotism, and this thwarting of nature's laws rebelloin against God?

We all sin, everyone of us, preachers as well as laymen, but because we sin, is it any reason why we must be cruel and oppressive and domineering? "He that exalteth himself shall be abased," yet we all despise the meek and trample them under foot and spit upon them and despoil them.

No man, no matter what his education or wealth or social position, is a Christian who requires of another what he would not do himself for the same compensation.

There is no such difference in men as the difference that money makes, nor did it obtain among early Christians—"neither said any of them that any of the things which he possessed was his own; but they had all things in common," and there is

every reason to believe that this practice continued up to the time Constantine, Emperor of Rome, summoned the Nicean Council, the result of which was the adoption for the first time in the history of the church, of a written creed. "He," reads *Encyclopedia Britannica*, VI., 301, "has been claimed as the first BROAD CHURCHMAN." Here began what has since grown to be the great difference between practical and professional Christianity.

To get back to the principles taught by Jesus Christ and practiced by the apostles and all the early Christians, in anything like a general way, by present methods is impossible, for we have to deal with forces and not with men, and these forces are not as a rule susceptible to peaceful persuasion, and besides, the tendency is away from and not toward Christian equality. To argue that Christian people cannot now live together in community of interests, as the early Christians long ago lived, is simply to argue what I have been trying all along to show—that Christianity is not Christian.

I know people say in refutation that it has been tried time and again without success, still I maintain that the failure of these undertakings proves absolutely nothing. Many of the characteristics indispensable to success were wanting in the men and women who promoted these failures, and, besides, only magnitude can succeed in competition with magnitude under our present industrial arrangement.

Such an enterprise cannot succeed by taking together indiscriminately the people of any community, nor by taking any number of even "the best" families of any community. The "I-am-



better-than-you," and the "you-think-yourself-better-than-me" disagreements preclude the very possibility of a successful issue. Take, however, the unemployed, the destitute, the over-worked and under-paid denizens of the tenement districts of our large cities and establish them **on a working basis** in such a community and, I have no doubt, they will make a success of it.

We never learn humility so well as when we learn it from adversity, and I believe that, given a chance, these men and women who have learned by experience to properly estimate their own unworthiness by the measure of their sins and their failures will work day after day, week after week, year in and year out, for no more compensation than a home and a living, and the assurance of a home and a living, and the satisfaction of knowing that they are supporting themselves and helping to build a refuge where other unfortunates can find a home. There will be impostors I know--no doubt many of them—but the enterprise will of itself separate the chaff from the wheat. The shiftless, the selfish, and the avaricious will not remain long in a community where achievement is the only avenue to distinction and the satisfaction of duty well done the only reward sought.

It is not charity that the unfortunate want—at least not this alms-giving charity; it is a chance to live and work and be men. Nothing is more degrading than to be the recipient of charity and feel that you are an incumbrance on society. In place of good, such charity does actual harm. It intensifies the degradation of the recipient and gives to the authors of all this misery the appearance of public benefactors by permitting them to give back as alms a portion of what many of them



obtained by extortion. Better, far better, let the starving die outright than to thus prolong their suffering, tossing them a crust today and a crumb tomorrow, with no hope and without any prospect of anything better in the future. What good does it do to keep—in punishment—these people in a world where there is no place and no enjoyment for them!

If the money that is expended every year to maintain the whole intricate system of church machinery—whereof it requires hundreds of dollars to maintain the routine for every penny which through it reaches the beneficiary—were to be diverted to the work of building up a Christian commonwealth where the poor could find work and a refuge and live as Christian people should live, on a plane of equality, having all things in common, it would go a long way toward solving the problem of the unemployed.

An enterprise like this established on a large enough scale, would, I am sure, grow of its own inertia and spread, covering larger and larger areas with prosperous self-supporting communities; for men and women from every walk of life, tired of competitive strife, would, as soon as the enterprise proved its feasibility, bring their possessions into it, as in the beginning people laid their all at the Apostles' feet. And the people would of their own free-will practice economy in living to help along the work of such an undertaking. And assured of the future, they would take pride in raising families and they would teach their children that the way to serve God is to serve humanity, and that the deed itself is sufficient reward for the greatest achievement, and they would disprove forever the libel that only an appeal to man's

avarice and baser passions will stimulate him to put forth his best endeavors.

Why is it, if Christianity is Christian, that we build and endow and maintain institutions to help the capable to greater advantages while we ignore and press down those who are less favored of God? Is it not, after all more because we are seeking to get ourselves honor and make ourselves a name than to serve God and be Christian? Would it not be worth our while to make at least this one attempt to help to something better this latter class, even though they fail to come up to our expectations? But they will not fail. Be assured, that, given a fair chance they will exceed our greatest expectations and they will build schools of their own and colleges and factories and hospitals and sanitariums, and equip them from their own resources and talent. And they will bring within the reach of all the benefits of the discoveries of science and invention.

And they will develop new industries and economize labor in the interests of all. And they will make room for greater and greater numbers of idle men and women and children, and they will eventually, solve, and solve peacefully, and solve right, the labor problem, and the trust problem, and the race problem, and the class problem, and the problem of the unemployed; or, if they do not, they will at least create a zone of tranquillity where those who are now most incredulous will be glad to find refuge during the troublous times which our present industrial system is sure, sooner or later, to bring upon us.

And when, by reason of competition and commercialism, one after another the nations become deluged in blood these people will come forward

and demonstrate to them that there is a better way and people will be ready to listen to them then and, following their example they will establish a new order of civilization wherein the products of the earth will be husbanded for all the people, and not, as now, by the many for the select few.

Thus "crime will disappear from the land forever. And poverty will pass away, finding no hovel so wretched where her squalid form may shelter itself. Thus disease, for lack of other victims, shall gnaw his own heart and die. Thus sin, if she do not die, shall lose all her strength."

"Then there will be no more warring of nations" for there will be no commercial, political, and ecclesiastical despots to gratify their love of luxury and temporary power in the blood of the slain.

Then, in very truth, "the meek shall inherit the earth and delight themselves in the abundance of peace."

And then will people come from the East and from the West, from the North and from the South, from Hindustan, from China, from Japan and from the uttermost parts of the earth, to learn of us our religion and to look upon the ruins of our churches and our monasteries and our cathedrals and our jails and our mad-houses as tell-tale relics of a Christian barbarism.

Then will Christ descend to the earth again and take the reigns of the government into his own hands, and people will be ready to welcome his coming, for they will have learned to serve God with their lives and not with their lips only.

And then will the beauty of nature and the songs of the birds make glad the heart of man and ALL the people will rejoice in the annual return of fruit-time and harvest .

## CHAPTER XIII

In conclusion let me say that I have not written what I have written for the purpose of being captious or of finding fault, but rather to call attention to some things which it seems to me are overlooked by many well-meaning people.

That there are good people in the church everybody will admit; that there are many and far better people in the church than there are out of it nobody who is fair, will try to deny; that the work of the integers of which the church as a whole is composed is often commendable is plain to be seen; and it is this good and their allegiance which gives potency to the power of the whole and makes its pernicious influence hard to combat.

I am not a Christian, myself, in the sense that I live the life of the Gospel—in fact I find it impossible to be a Christian and provide a living for a family under the present industrial arrangement—and I am of the opinion that few people are. But I admire the life and character and teachings of Jesus Christ. I think that there is nothing like them or to be compared in any way to them, and I am working toward, and hoping for, the time when they will come into general acceptance.

It is the belief of the writer not only that the present agitation and unrest disturbing the whole civilized world in every quarter is precursive to conditions wherein primitive Christianity will be practicable, and that we have a right to expect a general movement toward such conditions. That

such a movement is foretold in many prophecies and that the change when it comes will be sudden and with violence.

From history we learn that far back in the past there were four universal kingdoms—so called because they ruled over what was at that time the whole known world. They were Babylon, Medo-Persia, Greece and Rome. Rome, the last of these great monarchies, became divided into what were afterwards known as the Ten Nations of Western Europe.

Nebuchadnezzar, King of Babylon, was permitted to see, in perspective, all of these kingdoms and their final overthrow long before his own kingdom came to an end.

"Thou," said Daniel, in explaining Nebuchadnezzar's dream-image, "art this head of gold, and after thee, (meaning Babylon) shall arise another kingdom inferior to thee, and another third kingdom of brass which shall rule over all the earth.

"And the fourth kingdom shall be strong as iron. And whereas thou sawest the feet and the toes part of potters' clay and part of iron, the kingdom shall be divided. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken."

"And whereas thou sawest iron mixed with miry clay they shall mingle themselves with the seed of men (as the ruling families marry and intermarry); but they shall not cleave one to another, even as iron is not mixed with clay." For which reason no king of Europe, no matter how powerful, has since been able to build up another universal empire.

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet

that were of iron and clay and broke them to pieces. Then was the iron, the clay, the brass, the silver and the gold broken to pieces and became like the chaff of the summer threshing floor; and the wind carried them away, that no place was found for them; and the stone that smote the image became a mountain and filled the whole earth."

Whatever the agency which the little stone represents, one thing is certain, and that is that it has not yet fulfilled its mission; for when it does it will put an end, forever, to arbitrary governments upon the earth.

Three notable lines of prophecy lead up directly to this event; the image and its interpretation. (Dan. 2, 1-45); the lion, the bear, the leopard and the great and terrible beast with ten horns (Dan. 7, 1-28); and the scarlet beast and woman of Revelation 17.

In each succeeding line of prophecy the symbols have additional characteristics to bring out the minor details of history, but the essential features are in all the same. It would be interesting to take up these minor details and trace them to their fulfillment and see how accurately the history of the world has been foretold in prophecy, but we wish only to call attention to the main features and the culminating event, with which alone this work has to deal.

The language of prophecy is somewhat extravagant always and the student is apt to become confused and be misled or over-awed by the sublimity of the description and grandeur of the events depicted if he has not learned to soberly interpret prophecy by comparing the language of that relating to the future with the language of that

which has been fulfilled by the events of the past.

All prophecy relating to history has so far been fulfilled in the most matter-of-fact manner, so to speak. Medo-Persia succeeded Babylon as one conquering nation succeeds another. Greece succeeded Medo-Persia in the same manner. Rome, Greece, and so on up to our present time. By war, revolution and overthrow one nation has superseded and taken the place of another.

So in the end will the "little stone" or the agency symbolized by the little stone demolish and take the place of all existing forms of government. It will be different from these other successions only in the fact that it will not be accomplished by the forces of one government proceeding against the forces of another. It will be the work of a spontaneous uprising of the people. This seems to be foreshown by the expression "Thou sawest that a stone was cut out without hands." The margin, which is the original language, reads "which was not in hands." That it is to be the work of a spontaneous uprising of the people is more definitely foreshown by the language of the third line of prophecy relating to the overthrow of the great city Babylon (Rev. 17, 6, 7) "Reward her even as she rewarded you and double unto her double according to her works; in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her." There can be no mistaking the fact that God is here commanding an oppressed people to rise and avenge themselves upon their oppressors. And by reading on to the end of the chapter we can ascertain beyond the possibility of a doubt whom these oppressors are by the enumeration of the people, their goods and their occu-



pations, who are said to lament over the destruction of this corrupt city .

No literal city ever ruled over the nations of the earth, but the church has; therefore this prophecy must refer to the church. "And the woman which thou sawest is that great city which reigneth over the kings of the earth," showing that the woman and the city are one and the same.

A beast is often used in prophecy as the symbol of a nation and a woman as the symbol of the church. Both are apt representatives, for, like a beast in its wanderings, without premeditation or intelligent forethought, a nation goes here and there in its policies as this party or that becomes dominant and secures the control of the reigns of government and nothing could better portray the havoc which corruption in the church works to religion than to compare it with the devastating effects upon morals which the insidious, deceitful wiles of a vile woman works upon society.

In Revelation 17 we have the two symbols combined, thus portraying the union of church and state. The harlot woman, the church, sitting upon the back of the ten-horned scarlet beast, the Roman nation, and directing the policies of the government, as with his reigns a rider directs the course of the animal upon which he is riding.

It is generally believed by Protestants of all denominations that the harlot woman of Revelation 17 is the symbol of the Roman Catholic church. Granting that they are right in this belief, who, then, are the daughters and abominations; for it is said not only that the woman is a harlot, but the mother of harlots and abominations, show that connected with her in her work of corrupting the world were to be other churches and other in-



stitutions. Protestantism is the legitimate offspring of Catholicism, and is, it is natural to believe, the daughters, and the institutions and nations, that, for vantage, traffic with the name of Christ are the abominations.

Taking all things into consideration, we are forced to the conclusion that the "smiting stone" and the agency which will, in the end, work the overthrow of this great city of corruption are one and the same, and that political, industrial and ecclesiastical commercialism is, figuratively speaking, the great city which is to be overthrown.

I know that it is generally believed that the little stone was a symbol of Christ's first coming. That this is not true appears in the statement that the stone "smote the image upon the feet which were of IRON AND CLAY." To maintain the integrity of the figure, had it referred to the first coming of Christ, the stone would have been said to smite the image upon the legs, which were of IRON, and the foot and toe periods never would have developed; for Christ came when Rome was in the height of her power, and Rome represented the iron or leg period. The fact that the nations of Europe are still in existence is positive proof that the little stone did not symbolize the first coming of Christ. Besides, John, the Revelator, in his visions on the Isle of Patmos, saw neither of the first three periods of the image, but he did see the symbol of the fourth, and of the divided state, showing that the part of the world's history symbolized in this period was still future at the time of writing the Revelation.

The first line of prophecy referred to above closes with the words: "In the days of these kings (the kings symbolized by the ten toes and the ten

horns) shall the God of Heaven set up a kingdom which shall never be destroyed"; and the second with the words: "I saw—and behold one like the Son of Man coming with the clouds of heaven—and there was given Him dominion and glory and a kingdom that ALL people, nations and languages should serve Him"; and the third line of the prophecy cited is followed by a detailed account of Christ's second coming. The fact that the events foretold in each of these three lines of prophecy have their climax at the end; and all three culminate at the second coming of Christ leads to the conclusion that the culminating event of each is the same event.

THE END







